THE DOOR of Salvation OPENED:

OR,

A Voice from *Heaven*

To Unregenerate Sinners.

Plainly ſhewing the Neceſſity of opening your hearts to Chriſt, or elſe he will open Hells mouth to devour you.

With many ſweet Invitations to come to him that they might have Life, and be hidden from the wrath of God, which is worſe than Death.

Together with the dreadful Condition of the ſtubborn and hard-hearted ſinners.

Dealing Impartially with their Souls, propounding Bleſſing and Curſing, Life and Death, Salvation if you open to Chriſt, Damnation if you refuſe.

By *T. P.*

Mal. 1. 4. *For the Day is coming that ſhall burn as an Oven, and all the Proud, yea, and all that do wickedly, ſhall be as Stubble; and the Day cometh that ſhall burn them up, ſaith the Lord, and ſhall leave them neither Root nor Branch.*

Printed by *J. M.* for *T. Paſſinger*, at the Three Bibles on *London-Bridge.*

THE

Door of Salvation Opened, &c.

Rev. 3. 20.

Behold I stand at the door and knock, if any man hear my Voice, and open the door, I will come in to him, and Sup with him, and he with me.

IT hath pleased the most wise disposer of all things out of the riches of his free grace, to render Jesus Christ to poor, lost, & undone sinners; and also it pleased the Lord Jesus, not only to dye for sinners to redeem them from death, & the curse of the law, that he might open a way for poor lost sinners to return to God, but is also pleased to stand knocking at the doors of their hearts, to woo & to beseech, and intreat poor souls to be reconciled to God.

These words now Read, are very fu
matter, and upon each word might alm
written an intire Volume, but my na
scantling will not permit me to explain
terms, only come to the main intended.
might hence raise many Observations, b
shall name but one, and insist on it.

Doct. That Jesus Christ waits, and
long upon Sinners, and earnestly labo
with them for Admission, he stand
the door and knocks.

An hundred and twenty years waited
on the old World, Thirty Years upon
Jews, forty years in the wilderness b
and wonders: these one hundred year
nigh hat, he waited upon England
years he waits upon one sinner, forty
upon another: How often doth he say
Open to me, my Sister, my love, my D
my undefiled, for my head is filled with d
and my Locks with the drops of the nig
Cant. 5. 2. *Mat.* 23. 27. How often wo
I have gathered thy Children as a Hen
thereth her Chickens, but ye would no
What do these passages hold forth, but
love of Christ, but enlarge a little.

1. Christ gives not sinners over, though they have given him no answer at all, though they lye in the bed of ignorance, and mind not the dignity of his person, nor the heavenliness of his voice, nor the Excellency of his salvation: and though he call louder and louder, and knock harder and harder, Revel. 3.

It is high time to awake out of sleep, the night is far spent, the day is at hand; yet Christ waits still to be gracious.

2. Christ hath continued knocking and calling, though sinners have made light of his invitations: though the soul be lazy, and hath put off his Coat, and cannot put it on, and hath washed his feet, and is loath to defile them, yet for all this, Christ puts his hand by the hole of the door.

3. Christ hath not given over knocking, though sinners have opened their mouths against him, & reviled him, yet he stands knocking at the doors of sinners hearts, & he waits and labours much to reconcile the Soul to God, he sends his Ministers, who intreat and exhort, though all to no purpose.

But to give you the Reason why Christ is thus gracious to such graceless souls.

Reas. 1. Christ continues knocking at the sinners heart: that he might glorifie his free Grace and Love in Converting some poor

soul to himself, that the soul might
brought to see the tender care of Christ,
his vehement desire to bestow himself
him, that he might at length see the
bounty of Christ in his long Calling
Open to me, open to me, that it might
Salvation to be had no where else: that
heart at length sees it must open to Ch
or else it must perish, that it might see
lost condition without Christ, that it m
see Christs travellings and sufferings,
ments and tortures, and all to redeem
save him, who was lost for ever without

Reas. 2. Christ continues knocking
inviting, that in the end he might gain
Soul; to esteem him as the only and
ble Object in the World, that the Sou
length may confess it is better to let
in, than to keep Christ out; that the
may see him whom he hath reviled, yea
cified all his life, see him to be the
Saviour, and the loveliest Man in the wo
and delight in him, and (as it were) be
bitted with his Excellencies.

Reas. 3. Christ knocks long at the do
of Sinners hearts, that thereby he m
Magnifie the Glory of his Justice in
urter Ruin and Destruction; for now,
Sou

Soul, wilt thou be left without excuse, thou Rebel, that stoodst it out against the Lord, that though he called again and again, he was resolved thou wouldst not hear, though mercy were upon his knees before thee, and begged thee to give admission to the Word of Life; yet impenitent thou wert, and impenitent thou wouldst be; miserable thou wert, and miserable thou wouldst be.

Therefore will he magnifie the Glory of his Justice upon thee, and make thee smart to purpose, because thou wouldst not hear the voice of the Charmer, though he charmed never so wisely; now you have no longer any Cloak for your sins; now take what falls, even a Reward according to your Works: For the Righteous Lord loveth Righteousness, but the Wicked his Soul hateth: as it is in the 11th. Psalm, 5, 6, 7, Verses. No marvel now if the Lord Rain Fire and Brimstone, and an horrible Tempest: for this shall be the Portion of their Cup, who have despised the Rich Grace of God, and abused his patience and long suffering towards them, Mal. 4. 1. For the Day is coming that shall burn as an Oven, and all the Proud, yea, and all that do Wickedly, shall be as Stubble; and the Day cometh that shall burn them

up, saith the Lord, and shall leave th
neither Root nor Branch. But to pro
to Application, the main thing intended
Uses I shall make are these:

1. Exhortation to Sinners.
2. Terror and Affrightment.
3. Incouragement; and then close
with some Directions.

Use 1. Of Exhortation, to exhort
stir up, if it be possible, every secure sin
to stand it out no longer, but to set open y
Hearts; that the King of Glory may en
in. O Sinner, now Christ is standing,
calling to thy Soul, If thou wilt hear
open, I will come in unto thee. Now C
is saying, I know thy Work, I know
enough what thou hast been, and what
hast done: I know thou hast been a Blas
mer, or a Drunkard, or a Whoremonger
a Thief, or a Sabbath-breaker, and a S
ner; yet I stand at the door this day
knock, I will receive thee unto mercy
will forgive thee all thy sins, I will acc
I will heal, I will save thy Soul, if
will open thy heart this day unto me, and
me in: O Brethren, for Christ his sake,
fuse not Christ, do not reject nor neglect
great a salva tion, so ample a salvation,
waiting a salvation, lest you perish.

1. Co

1. Consider the necessity you have of him: give me Children or else I dye, saith Rachel: O give me Christ or else I perish for ever. Can you be saved without Christ? and you may have Christ but for opening the door. Then while it is called to day, hear and open to him. If the door of Grace should be shut, because the door of thy heart is shut, thou wouldst be shut up with a Vengeance for ever.

2. Consider what answer thou wilt be able to make at the Great Day, if thou wilt not open? Why, what wilt thou? why, what can thou plead for thy self at the Day of Judgement? wilt thou say, the Gospel never afforded thee Christ? Yes, thou hast heard this day, If any man will hear and open, I will come in & Sup with him: Wilt thou say, I would have opened my heart had it not been for the love of my wife, or liberty, or honour, or friends, or companions? Oh how will Men and Angels hiss at thee! This is the Person who thinks take for look his mercies, who for a little Vanity rejected his own Salvation: How wilt thou curse thy self, that nothing, yea, for that which is worse than nothing, thou hast put off Christ and his Salvation:

there-

therefore men, brethren, and fathers, hearkn unto me: as Moses said to the Israelite se this day I propound unto you; Bless and Cursing, Life and Death, Salvatio if you open unto Christ, and Damnatio if you refuse Christ; Oh! for the Lo sake, chuse not Cursing, but Blessing: ch not Death but Life: chuse not Hell, Heaven: chuse not Sin, but Christ: thou you have formerly slighted him, if yet will regard; though you have formerl contemned him, yet if you will praise hi though you have formerly resisted, if you will yield, if yet you will consent, yet you will become willing to open u Christ, Christ will be yours, Mercy be yours, and Salvation will be you and what would you have more? will not all this do? Will not Merc lure you? Will not Love constrain Then give me leave to remove you, affright you (if it be possible) out of Depths of Satan, into which you are However, I am resolved whether you or no, and the Lord fasten it upon Souls.

Use 2. Of Terrour to you who no Communion with Christ, that

refused to let in the King of Glory: Oh seriously lay to heart your unspeakable miserey for ever. And here I know not how to begin, if Non-Communion with the Church of God be so direful a Curse, that makes Cain cry out; Thou hast driven me out this day from the face of the Earth, and from thy Face shall I be hid, I shall be a Fugitive and a Vagabond on the Earth, and every one that finds me shall slay me, Gen. 4. 14. Oh then, what is Non-Communion with Jesus Christ? Luther did profess, that he would not be in Heaven if God were not there, but he would rather chuse to dwell in Hell if God were there. O Soul, where wilt thou abide after Death? let me beg that to ask thy Soul these Questions following.

1. In the Bowels of Love and Mercy, let me beg thee to ask thy Soul this Question; how long will this Life and the Comforts of it last? Thy Soul is Immortal, and must never dye, but it must have a being some where to all Eternity: This worlds Happiness, is it Ever-lasting? No surely, thy Money, and thy Corn, and thy Land, will do thee no good in the Great Day. Oh what hast thou done for hereafter? what

what hast thou laid up for the world to come? Is the Door of thy Heart open to Christ? Alas! 'tis thy poor Soul unarmed all the while.

Q. 2. What will become of thee when this Life and all the comforts thereof are gone? O hard-hearted sinner, this broad way which thou walkest, will never lead thee to the promised Land; thy Gold and Silver Key will never open Heavens Gate to thee, thy Care for this World's Good will not plead for thee before the Judge, all thy careful friends and acquaintance with whom thou hast spent many sorry hours, their good word will stand thee in no stead: Then thou wilt be ready to cry, O where is the Christ that I have despised? O where is the JESUS which I have resisted? will he plead for me? No surely, but go to the Gods whom thou hast chosen: Oh, what will become of me? What I do? O whether will Death carry me? Shall to which of the Regions of the World will my Death Land me, either of light or darkness? To which of these two Regions am I now travelling? certainly the way of pleasure or worldly profit; the broad way of the World, it is not the way to transport me to Heaven, and everlasting happiness: say, O

Sinner,

Sinner, to thy Soul: What, must I be taken from all my Glory and Greatness, from all my Delights and Dalliances, and be thrown like Lucifer, Son of the Morning, from all my brightness into blackness and darkness for ever; when Death hath closed up my eyes, must I awake in Everlasting flames? O Sinner, thou shalt without Remedy, unless thou open to the Lord Jesus Christ.

Q. 3. Ask thy Soul on which hand thou art like to stand in the day of Judgement, on the Right hand, or on the Left; among the Sheep, or among the Goats: If thou wilt not hear and open now, if thou wilt not open thy Heart now, be assured the Devil will open Hells mouth for thee; what will be the end of those joys, which now so make glad thy heart? You who are in the broad way to Destruction and utter seperation from Gods presence for ever: Thy pleasures here we may judge of: Oh! but who can tell the thousands part of those fiery Torments, to which thou art liable in the other World: whilst thou liest here thou art a Cursed Sinner, and when thou dyest thou shalt be a Damned Creature: Whilst thou liest, thou art fed like a Beast, by com-

common Providence, and art a meer stran-
ger to saving Promises: If thou looked
wards, God is frowning, and his wrath
revealed from Heaven against thee, *Rom.* 1.

The Heavens and their Hosts are ready
every moment to discharge Gods Curse
like Thunder bolts against thee: if thou
ell downwards, thou mayest see Hell gape
and opening its mouth to swallow thee
quick; many dangers attend thee every hour
many miseries every moment, Legions
Devils stand about thee, watching for thy
and waiting only for leave from God, to
thy Soul into the Lake of Fire.

Ah, when thou dyest Man, what must thy
then do? When the Captain Death strikes
whole Armies of Woolves will fall upon
thee: Look to it, and remember thou wa
once warned, for if thou dyest Natural
before thou Livest Spiritually, thou dy
Eternally; Saint Augustine's Prayer was
O Lord, Hack me, Hew me, Burn me here,
but spare me hereafter. As long as thou
Refusest to hear Christ's Voice, thou hast
Hell upon Earth: It is not the multitude
of thy Companions that go thither, that
any whit lessen thy Torments, but rather
in

increase them, thy Life that hath been full of worldly joy, shall end in deadly sorrow.

All you into whose hands this little Book shall come, O let me beg you to consider in those Bowels of Love you have to your own Souls, how your hearts can indure to think of being shut out of Heaven, out of Godliness for ever: Ask your heart these questions: Can I burn? Can I indure the vengeance of eternal Fire? will boyled Oyl, burning Brimstone, scalding Lead, a glowing Oven, a scorching Furnace, be an easie lodging for me? Oh why, O my Soul, wilt not thou be perswaded to Repent? is there too much pain in that? thou art ready to say, thou cannot bear a Cross nor an affliction, a Scoff, or a Reproach: talk to me of Crucifying the Flesh, of parting with thy Lust, with thy Worldly Companions, of entering in at the Straight Gate; these are hard Sayings, who can bear them?

But how wilt thou do to dwell with Devouring Fire? How wilt thou dwell with Everlasting Burnings? whatsoever thou thinkest now, think what Hell will be when the day comes thou must descend into it? thou may drink or laugh away the fear of it, but

what

what will it be to thee when thou feeleth thy self wrapped up in the Flames of it, and no a drop of water to cool thy Tongue? Think on Hell, Oh Soul, and then think on Christ, and consider if a Redeemer from such misery be not worth the accepting: think on Hell, and then think on Sin, and carnal Pleasures and Delights, and consider how they will relish with thee, when thus Salted with Everlasting Fire; are these the price for which thou sellest thy Soul to Hell? Oh, bid these Lusts and Pleasures be gone; bid your Companions in Sin be gone, and though you loved them well, and have spent your time sinfully with them, yet for them you must not burn for them, that you will not damn your Soul to please your Flesh.

Having thus as briefly as may be, laid down the Use of Terrour, which I hope will awaken some poor souls out of the dream of carnal Security; Now I shall proceed to the last Use of Encouragement; to encourage poor secure Sinners to Venture to lay fast hold on him, before that it be too late.

Use. Oh poor Soul, hast thou kept Christ out a long time, and art thou not yet resolved to open thy heart to him? what shall I say to thee? Let me say this, Christ waits still for thee: Christ is willing still to receive thee, then why wilt thou undo thy self by neglecting great Salvation? Let the consideration of the Message Christ brings you, of the Errand he comes on, it is not a small world he brings; it is not a dreadful Errand: if Christ had come to destroy thy soul, could he have had less welcome than you give him? Oh for your Souls sake receive him, entertain him, for there is great goodness in him. Oh ye Fools, when will you be wise? come unto Christ, and he will take mercy on you, heal all your backslidings, and love you freely: but some poor souls will be ready to say, I have a desire to come to Christ, but I am afraid Christ will never receive such a wretched Sinner as I, who hath stood it out so long against him: for answer to this, give me leave to give you some Directions.

Ah poor Soul, art thou willing to come to Christ? Then will Christ in no wise cast thee out: if thou comest to him poor, miserable, blind, and naked: O sinner, come not

to him in thy own strength; but come th
and say, O Lord, here is a poor Soul, o
worth a Farthing, O Lord make me Rich
Faith; O Lord, here is a miserable S
Lord shew mercy to me; here is a poor bl
Soul, Lord enlighten me from above; h
is a poor naked wretch, O Lord cloath
with thy Sons Righteousness: O Lo
help me, O Lord save me, least I perish, f
I cannot help my self.

Direct. 2. Come to Christ by believing
him: Ah when thy poor soul is sinking h
long into Hell, and thou seest no way
scape the fearful wrath of God hanging
ver thy head, catch then at such a
fast hold on Christ: Oh then apprehend
apply all his benefits to thy poor soul: c
this way, and grasp him in the Arms o
Faith, and say: O Lord, I believe in th
help thou my unbelief: And the Ans
which the Lord will give thee will be
Be it according as thou wilt: Let C
be in your hand, and the promise in your
and no doubt, though thou hast been a R
and a Traytor, yet Jesus Christ having
ceived gifts for the Rebellious, will
mercy to thee, and receive thee.

Direct

Direct. 3. Come to Jesus Christ by repenting and forsaking all thy sins, thou canst never come to the Wedding-supper without the Wedding-Garment, the old man must be cast away before all things can be made new: Jer. 3. 14. Oh Jerusalem, wash thy Heart from wickedness, that thou mayst be saved. Ezek. 18. 31. Make you a new heart, for why will you dye? Acts 17. saith St. Paul to the Gaoler, Repent and be Baptized, and thou shalt be saved and thy House. Christ will never enter into an unclean heart: Offer thy heart washed by the tears of true and hearty Repentance, and then Christ will come in and dwell with thee.

By this time I hope you see your absolute necessity of closing with Christ, and of opening the door to him: And having given you some directions, suffer me now in the continuance to persuade you by all the Bowels of Love and Mercy, which Christ doth exercise towards you; if Christ had come to destroy your Souls, he could not have had less welcome; will you not believe Christ? will you neither believe his Messengers? If the Ministers of the Gospel had been Messengers sent up from the bottomless Pit to deceive Nations, to destroy Souls, to drag them down to everlasting Darkness, there could

hardly have been a greater hate and out-cry against them: Oh, hath Jesus Christ sweat and groaned, and travelled, and laboured in pain, and all to bring forth a Lye? Did he dye to purge and cleanse, and wash his people, and when all comes to all, it is but a Cheat? what do you mean Sinners by your wilful neglect? see what's the reason of the abuse of Gods grace, and mercy, and Patience, comes it not from sin? Oh, 'tis Sin hath made men Devils, Devils against God, Devils against one another; there is not one sinner, but if God would pull up the floud, and let his wickedness have its full course, he would do his utmost to Damn all the World: Oh Friends! Let me beg you to consider what sin hath done: go to Mount Calvary, and see what it hath done there: what was it that slew the Lord of Glory, and put Christ to death? was it not those sins which were laid upon him? These were his Betrayers, his Murtherers: These were the Thorns, the Nails, the Spear that wounded him: let the sweat, the cries, the groans, the blood, the soul that was pierced and poured out by sin, let these speak. Turn aside from Mount Calvary, and go down to the Valley of Hinnom, lay your ear to the mouth of Tophet, and hearken, O poor Soul, what was

Sin hath done there; what is it that hath filled Hell so full already? what sent down Cain, Judas, and Ananias and Saphrya, with those millions of Damned Souls, that are already tormented in those Flames? stand and admire! Oh, that thou art not there to bear them company! 'tis meerly the mercy of God that spareth thee; O therefore be not high-minded but fear. Did God Damn so many souls for nothing, for a trifle inflict so great Torments for so small Offence. What was it that cast them thither, was it their Righteousness, or rather was it not their iniquities? If you step down to those Chambers of Death, and ask those wretched Creatures: Friends, how came you hither? what would they answer? O it is our Sins brought us into this place of Torment: O, says one, 'twas my Covetousness brought me hither: Oh, saith another, 'twas my Lying brought me hither: Oh, said a third, 'twas my Pride, and Wantonness, and Sinfulness: Oh sin, sin, sin: this is that for which we burn, we roar, we rave, we die, we dye Eternally: O therefore Sinners despise the Riches of his Grace no longer, least his wrath break forth, and he tear you in pieces, and there be none to help: but let me beg and to open the Door of your

hearts

hearts, that the King of Glory may enter in, take the Yoke of Christ upon you, for that is easie, and his burden, for that is light? wash your heart from your iniquities, that you may be saved: Oh how long shall bad thoughts lodge within you? And my prayer to God for you shall be: That the God of Peace would sanctifie you wholly; and I pray God, that your whole Spirits, Soul and Body, may be preserved blameless unto the coming of our Lord Jesus Christ.

Now the God of Peace make you perfect in every good work, to do his Will, working in you that which is well-pleasing in his sight; That after you have run with joy the Race that is set before you, you may possess a Kingdom, and a Crown which is incorruptible, which fadeth not away, reserved in Heaven for you.

T. P.

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